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the chase were skilfully carved and prepared for the table, — the slaying of domestic animals also contributed something in the way of reaching vital spots for the death-stroke. Cannibalism among men, too, was not without its bearing upon primitive anatomical knowledge, — so, likewise, sacrificial rites and feasts with their sacred morsels and titbits (particularly the internal organs, etc.). Sacrifice at the altar and the careful observation in omen and augury of birds and animals led to more knowledge of the internal anatomy of numerous creatures. In Egyptian pictography the heart was represented as an urn, while the lungs were six-lobed. The votive gifts in the form of parts of the human body or its organs cover almost the whole field of expression. Their survival to-day may be read of in Andree's recent work on votive gifts.

DIE ALTENGLISCHEN KLEIDERNAMEN. Eine kultur-geschichtlich-etymologische Untersuchung. Inaugural-Dissertation zur Erlangung der Doktorwürde der hohen philosophischen Fakultät der Ruprecht-Karls-Universität zu Heidelberg vorgelegt von LILLY L. STROEBE aus Karlsruhe i. B. Borna-Leipzig: Noske, 1904, pp. viii, 87.

The first part of this dissertation on Old English clothing-names treats briefly of sources of information (Roman authors, bog-finds and excavations, Anglo-Saxon literary remains and MS. illustration), influence of foreign fashions on Anglo-Saxon dress, stuffs, and colors, dress of men and women, ornament, the second contains an alphabetical list (pp. 21-70) of the names of the individual articles of dress, and another of the names for clothing in general (pp. 71-84) with etymological notes and citation of authorities. The former list embraces 60 main-words and the latter 10. Of Latin origin are the following terms: belt (*balteus*), calc (*calceus*), cāsul (*casula*), cāp (*capa*), cuffie (*cuphia*), mentel (*mantellum*), ovel (*ovarium*), pæll (*pallium*), pileče (*pellicia*), tunece (*tunica*). Out of modern English have passed: basing, calc, cāsul (now *chasuble*), crusne, cuffie, cugele, fæs, feax-net, fnæd, haccle (dial. *hackle* survives), hære, heden, hemethe, hūfe, hwitel (dial. *whittle*), lotha, mēo, nostle (dial. *nosle*), oferbrædels, rēowe (Mod. Eng. *rug* is Scand.), rifeling, rift, rocc, sciçing, strapul, swiftlere, twæle (cogn. is *towel* from Teutonic through French), underwrædel, wæfels, wining, wloh, wrigels. Of the general terms for clothing we no longer know gieraia (but cf. *gear*), ham and hama, hāteru, hrægl (obs. *rail*), rēaf (cogn. is *robe* from Teutonic through French), — wæd survives in "widow's weeds." The Anglo-Saxons knew also *silk* (*seolc*, side) and "purple" (*pæll*), while a fine and costly stuff for display was called *godwebb*. Interesting terms are *wurmfah* and *weolcenread*.

A. F. C.